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## NOTES AND DISCUSSIONS

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### A POSSIBLE OCCURRENCE OF THE NAME ALEXANDER IN THE BOGHAZ-KEUI TABLETS

Scholars are awaiting with great expectancy the publication of the Hittite tablets found by Professor Winckler in his excavations at Boghaz-Keui. A preliminary report has been given in *Mitteilungen der deutschen Orient-Gesellschaft* (1907), No. 35. The writer was especially interested in the new personal names furnished by these tablets; see a paper on "Some Hittite and Mitannian Personal Names," *The American Journal of Semitic Languages* XXVI (January, 1910). At the time this article was written it did not seem to him that the new names offered any additional points of contact between Hittite-Mitannian names and those "pre-Greek" names collected and discussed by Kretschmer, *Einleitung in die Geschichte der griechischen Sprache*, but further study has convinced him that this conclusion was due to a too hasty examination of the material. Names like Akissi, Sissi, Sizzi, Kanissi, Papassi, Kirbassi (*AJSL* XXVI, 97), certainly show the same ending as the names with the *s*-suffix in Kretschmer, *op. cit.*, 311 f. So the name of Arnunta, "the great king, son of Dudhālia," Winckler *MDOG*, No. 35, 29, is clearly made up of the element *arnu-*, cf. Kretschmer *op. cit.*, 406, and the well-known ending *nt* or *nd*. For this ending in personal names see especially pp. 304, 364 of Kretschmer's work.

Of peculiar interest is the name of Alakshandu, king of Arzawa, contemporary of King Hattusil of the Hittite state (ca. 1300 B.C.). This name has the common *nd* ending, but the element *Alaksh* is, so far as the writer can discover, without any parallel either among the large number of names Kretschmer has published or among the Hittite-Mitannian names now known. Is it perhaps the well-known Greek name Alexander as written in cuneiform by a scribe who was familiar with names ending in *nd*?

*Alaksh* would be a good cuneiform rendering of 'Αλεξ; cf. the cuneiform of 'Απραξέρσης, Ar-tab-sha-as-su or Ar-tak-sha-as-su, Hilprecht and Clay, Vol. IX, *Babylonian Expedition of the University of Pennsylvania*, 50-51. It is true the Babylonian scribes who lived a thousand years later, and who probably had come in contact with Greek names more or less frequently, rendered Alexander by A-lik-sa-an-dar (cf. Tallqvist *Neubabylonisches Namenbuch* 5), which is a more accurate rendering. This form does not, however, make it improbable that *Alaksh* may have been a rendering of 'Αλεξ, as anyone acquainted with cuneiform knows.

It is only natural that a scribe who was familiar with names in *nd*

should have written 'Αλέξανδρος as Alakshandu. The reverse process is not uncommon later when the Greeks changed the ending *nd* into *-ανδρος*. A few instances cited from Kretschmer, *op. cit.*, will illustrate this: Μυρίανδος, later form Μυρίανδρος, p. 309; Telendus, Telandrus, Τύμανδος, Τύμανδρος, p. 308; 'Ορόμανδ(ρ)ος, p. 309. This raises the question at once whether many of the place-names in Asia Minor, as well as the personal names, which later ended in *-ανδρος*, did not originally end in *nd*. So Μαίανδρος, Σκάμανδρος, \*Αντανδρος, \*Αλλανδρος, etc., may perhaps originally have been Μαίανδος, etc. That Alexander is not, however, to be put among these is evident from the fact that the name is composed of good Greek elements. We know that the dynasty ruling the Mitannians from ca. 1450–1350 B.C. was Aryan; cf. the names Saushshatar, Artatama, Artashumara, Shūtarna, etc. (Meyer "Das erste Auftreten der Arier in der Geschichte," *Sitzungsberichte d. kgl. preuss. Akad.* [1908] 14 f.).

If this suggested interpretation of the name is correct, we now have the name Alexander attested for the date ca. 1300 B.C., which cannot be far from the time when Paris was called the "defending man" at Troy.

D. D. LUCKENBILL

THE UNIVERSITY OF CHICAGO

#### NOTE ON [PLUTARCH] *STROMAT.* 2

ἀπεφήνατο δὲ ('Αναξίμανδρος) τὴν φθορὰν γίνεσθαι καὶ πολὺ πρότερον τὴν γένεσιν ἐξ ἀπείρου αἰῶνος ἀνακυκλουμένων πάντων αὐτῶν.

Burnet (*Early Greek Philosophy*<sup>2</sup> 62, n. 2) refers to the words ἀνακυκλουμένων πάντων αὐτῶν as possibly supporting his view of Anaximander's innumerable worlds as coexistent, saying "It would be a very strange phrase to use of a succession of single worlds." With the question which Burnet is there debating I am not now concerned; but I quite agree with him that the phrase is strange—equally strange, I should say, on either view. In a word, I believe that πάντων αὐτῶν is impossible, being in fact a conflate text, where the choice lies between πάντων and αὐτῶν. If we read ἀνακυκλουμένων αὐτῶν the text is clear: it means that at stated intervals from eternity φθορά succeeds γένεσις, and vice versa. This is the familiar κύκλος γενέσεως, in the laxer sense, which is common to almost all Greek philosophers. But by certain schools, notably the Pythagoreans and the Stoics, a stricter κύκλος γενέσεως was taught, according to which all things come round again after the expiration of a cosmic year *in statum quo ante*, even down to trivial and seemingly accidental details. This was variously called ἀνακύκλησις, ἀποκατάστασις, or παλιγενεσία. It seems obvious that the reading ἀνακυκλουμένων πάντων alludes to this doctrine, and is due to someone who attributed it to Anaximander, doubtless having in mind the passage quoted from him by Simplicius in *Phys.* 24, 18: (ἐξ ὧν δὲ ἡ γένεσις ἐστὶ τοῖς